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By no means. Make it even more exacting, particularly in the rapid handling of the forms that recur most often.

"What then? Shall we take from the time spent in translating into the best English we can command"?

That would be simply suicidal. For nothing is more certain than that the *most practical* benefit derived from the study of Latin lies in the added power of expression that one acquires through constant translation.

No, not in that way. Save time in other directions. Cut into the fads and frills of which we are all so fond—into the unnecessary time devoted to long vowels and hidden quantities, to experiments in pronunciation, to the fruitless discussion of new pigeon holes for the cases and the subjunctive—and put the time thus gained into essentials, and, believe me, we shall not have such meager results.

Without making any concessions whatever to what Prof. Bennett calls "the exactions, the exactness and the exactingness of Latin", by sharper attention to detail and stricter economy of time, it will be possible to spend a few minutes of almost every recitation in sight translation and reading in the original. If to the earnest and thorough work we are now doing, we add energetic and persistent effort in these two directions, at the end of four years, not only will our pupils no longer look on their Latin as a mere exercise in clever translation, but they will feel that they have gained a certain mastery of a language both vital and virile and will look forward to further progress in it. This in itself will do much to correct the abuse of the translation both in school and college, so that with the co-operation of the college instructors that evil will abate even if it cannot be altogether eradicated. Thus the additional year or two of Latin in college will appeal more to school graduates in the added certainty that they will acquire such an intimate friendship with the best part of Latin literature that in later life it will be a pleasure to take the old books again in their hands and sit down to a quiet hour of enjoyment with them.

To this end, I would urge that something *definite* be done. Let this Association come to an agreement on some of these points, let it put itself on record with regard to them, let it advocate them strongly and insistently through The Classical Weekly, let it ask the Regents and the College Entrance Board to incorporate them in their examinations.

By such *united* effort, the Association will be exerting an influence proportionate to the strength and quality of its membership, and—more than that—it will accomplish an improvement in the teaching of Latin that will enable it to defy every as-

sault and will make it the most effectively—and therefore the most successfully—taught subject in the curriculum.

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THE ALBANY ACADEMY

REVIEWS

Life in The Homeric Age. Thomas Day Seymour. New York: Macmillan Company, 1907. Pp. 704. \$4.

That this is one of the most handsome and attractive books of recent years is known to all who read this review. The Macmillan Company has done its best to provide a fitting vehicle for conveying the results of this illustrious scholar's life's devotion. As the subjects covered are so many and so varied, it is possible to touch only a few of them.

Professor Seymour, the philologist, reaches the same result as Andrew Lang, the man of letters, that Homer presents the picture of one stage in a single civilization, that he is not a learned antiquarian, but describes the life of his own time in terms and with pictures familiar to his hearers. Professor Seymour, by showing that the picture is a unit and no line is to be drawn between the so-called earlier and later books, confirms Lang's theory that the poems are the work of a single generation and not of several centuries. Both these writers wrote at the same time, so the conclusions are independent. Granted that the poems are the reflection of one brief stage of culture, it seems to me Lang's conclusion is inevitable. This sentence on Homeric Geography deserves quotation, p. 53 "The limits of geographical knowledge were narrow, and we cannot suppose that the poet claims ignorance on matters which were familiar to his hearers. He had nothing to gain by appearing to be ignorant of what others knew. As in most other matters, Homer was a man of his times, not an archaeologist nor a modern scientist". The "Solar Myth" theories are rejected in toto, as the heroes are to Homer genuinely human. The author inclines to Doerpfeld's Leucas-Ithaca theory, but does not commit himself. The Introduction is the strongest feature of the book and deserves the attention of all scholars, as it unites the sanest judgment with the widest scholarship. The next chapter "Cosmography and Geography" was written before the author was wearied by his task, and is excellent. One statement in it is open to question, p. 55, "That Ossa is placed on Olympus and Pelion on Ossa, in order to scale the heavens, shows that the shapes of the mountains were familiar to the poet; as he knew which should form the base, and which the apex of this pile". Had the order been reversed, then Pelion must have been carried up and down Ossa, then up Olympus. The position of these mountains is clearly the reason for putting

Pelion on top. The chapter on the Troad is written with freshness and vigor, and condenses into thirty pages the views and achievements of Schliemann and Doerpfeld. "Homeric Armor" contains a slightly modified presentation of Reichel's views. One who reads this chapter will have little occasion to go to the original. Lang has certainly made this chapter obsolete, as he has shown that many of Reichel's chief assumptions are false. Professor Seymour would doubtless have rewritten it, could he have read this epoch-making book of Lang's.

The bulk of the book is difficult reading, as nearly every phase of Homeric life is illustrated from the poems themselves, which involves constant reference, quotation, and repetition. The same passage is often referred to nearly a score of times, since it may illustrate several non-related matters. Hence the book has more the characteristics of an index or dictionary than a connected whole.

Rarely is the work of a modern scholar quoted, since it is a compilation from the sources, and the monuments are sparingly used, too sparingly it seems. Apt literary quotations from ancient and modern literature abound, but above all from the Bible. The telling way in which Biblical parallels are used is the most striking feature of the book. The task the author set for himself has been done with such thoroughness and ability that this book is likely to long remain the standard work in English, but to remain in that position it will have many revisions. If no revision were probable, I should offer no criticism of this book, but in view of a probable revision I offer the following suggestions:

The Index is very deficient, such common subjects as wool, linen, spinning, such oftquoted writers as Alcaeus, Pindar, Herodotus, Athenaeum, and Milton do not appear in the Index. My experience convinces me that the Index does not cover one-fourth the contents of the book.

Names of scholars or their works, when quoted, should be given, e. g., such a phrase as "A still more distinguished scholar is inclined to find" p. 58, is very tantalizing to one unfamiliar with the name of that scholar. Such sentences are so common that it must have been intentional, but it seems to me a mistake.

To make room for new material in the next edition the habit of repeating long and very familiar passages three or four times might be abandoned. This is purely a matter of taste, but the repetitions became a great burden to me, and I should prefer a reference to a long repetition.

I think, too, the habit a dangerous one of drawing large inferences from the failure to mention a given custom or thing. This is the most serious defect in the book, and is applied both positively and negatively to all phases of the subject. The

best we can say of most of the theories is, they may be true. Homer tells so little about the life of his age that the picture is very dim and much is blank. When Andromache fainted at the death of Hector there fell from her head ampyx, kekry, halos, anadesme, and kredemnon. Three of these adornments are not mentioned elsewhere, but we cannot suppose that they were unique, so that without this passage at least three ornaments would be unknown. Is it not reasonable to suppose that many other articles of dress have not been mentioned?

How uncertain must be our conclusions on this subject! The Cretan discoveries may give clearer indications of Homeric apparel than the scanty hints of the poems. The statement p. 225, "The dinners are hearty, but consist of a single course only", seems too strong. The diet of Alcinoos, Nausicaa, and Arete must have been far different from the food of warriors in the field. This "meat" diet of which so much is said is only one very small item, I am sure, of the menu of that age. P. 326, "The Homeric Greek cut and cured no grass for hay". This may be so, but the season in which the action of the poems took place was not the time for making or using hay. That hay-making is not pictured on the Shield of Achilles is hardly evidence. The same remark applies to the sentence, p. 327, "No special fodder was prepared for the winter season". The inference p. 28 that Homer does not know of the source of gold, since he never mentions it, seems to strain the argument from silence to the point of breaking.

"No trained Artisans" is a heading on p. 291, with the following proof, p. 294, repeated from p. 283, "Priam's son, Lycaon, was taken captive by Achilles as he was cutting shoots from a wild-fig tree for the rim of a chariot (xxi, 37). And we have no reason to suppose that he had more skill in wagon-making than was possessed by other princes". There is nothing to imply that Lycaon was to make the chariot himself, he simply got the wood from which the chariot was to be made. Farmers living near the forests now select the wood and take it to the wagon-maker to have him make it into wagon-tongues, yokes, and the like. This passage has no weight against the concrete word "wagon-maker" iv. 485. And Homer abounds with words for crafts. Three times, pp. 84, 275, 290, is the inference drawn that artisans were not paid, as follows: "Nothing is said about payment to the smith who gilded the horns of the heifer for Nestor (iii, 425ff)". No one to-day would add the fact that an artisan was paid for his services, when stating that his services had been asked. The poor woman in M, 433, who carefully weighs her wool that she may support her family thereby, is surely to receive pay for her work. It is impossible to

assume that a poet who describes the shield of Achilles and the palace of Alcinoos was familiar with no craft that could claim trained experts.

Page 256, "The life of the Greeks in Homer's time was in the country. Every man was a farmer"; p. 284, "We read of no shop-keeper, Homer knows no word for trader". However when Achilles describes the mass of iron in xxiii, 834, he says "a mass so large that with it at hand neither shepherd nor farmer need go to town for iron". Evidently iron was for sale or trade in town, which implies trade and traders. I need hardly refer to the taunt in viii, 162-4, that Odysseus resembled not an athlete but a trader. Professor Seymour himself on p. 60 uses "trader" in translating this passage.

Page 151, "Somewhat curiously no Homeric widower takes a second wife". I should be glad to see a catalogue of Homeric widowers who remained widowers. Laertes was well beyond his prime when his wife died. However, Peleus must have married twice, at least, as one of Achilles' generals is the son of Polydore, the daughter of Peleus, xvi, 175. The word "step-mother" is found three times in the Iliad, as Gehring shows.

P. 383, "The animal of which the flesh was to be eaten, was slaughtered only when and where the flesh was desired". When the ambassadors came unexpectedly to Achilles, ix, 209, he had a store of various uncooked meats. The constantly recurring phrase in the Odyssey "entertaining from food in store" implies that meat was kept on hand.

P. 151 and repeated p. 467, "Odysseus' mother, after long years of sorrow for her son, at last hangs herself in grief, xi, 200". This is not stated as a conjecture, but a fact. The authority is as follows: xi, 200, f. "Longing for thee, and thy counsels, and thoughts of thy loving kindness took away my life". A most beautiful and poetic description of a broken heart, yet on the sole authority of this passage it is stated, not only that she committed suicide, but the method is given, by hanging.

Page 569, "Rhesus was sleeping in the midst of his men, Diomedes slays twelve Thracians, and Rhesus as the thirteenth". This is made the basis for the argument that there were but twenty-five Thracians, then from this deductions are made of the probable size of the army. This was not written in the spirit of the Introduction.

P. 669, "The bow of Odysseus, after twenty years of disuse, had grown so stiff and hard that the suitors were unable to brace it". It never entered my head, before I read this, that there could be any reason for their inability other than their own inferiority. Where does the test come in, if it were simply a question of a hardened bow? Odysseus braced it with the same ease he had braced it many years before.

P. 149, "Odysseus did no wrong to Penelope by his relations with Circe and Calypso." When Odysseus told Penelope of his wanderings, xxiii, 310 ff, he was very careful to omit these particular relations, he thought Penelope might think she had been wronged.

P. 134, "With the single exception of the 'Rape of Helen', Homer preserves no trace of the ancient custom of stealing the bride". Yet Aegisthus took Clytaemestra to his own home, and this is certainly an exact parallel to the "Rape of Helen".

P. 125, "Clytaemestra is expressly said to have a good heart". The phrase is iii, 266, *φρεσὶ γὰρ κέχρητ' ἀγαθῆσιν* which does not connote moral excellence, but rather intellectual shrewdness, and gives a very different impression from "good-hearted".

P. 259, "Homeric slaves lacked the two distinguishing marks of a slave, being allowed to possess wife and property of their own, and not being sold". The fact that Homer so often states the value of a slave shows that slaves had a market value, and this implies a possible sale. P. 273, "In speaking of Odysseus Eumeus says that he will never find a master so kindly, wherever he may go, which surely does not mean wherever he may be sold as a slave". It seems to me to mean that rather than wherever he may be stolen as a slave. The assertion p. 354 that *μῶνυξ* is hardly for *μονονυξ* since Homer never uses *μῶνος* for *μοῦνος* does not apply, since the stem *μον* is found in *μονοθεῖς*, xi.470.

These apparent slips were due, no doubt, to the exhaustion produced by the enormous burden the author assumed, and detract but slightly from the great merit of the book.

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Caesar's Gallic War (Books I-VII). By Arthur Tappan Walker, University of Kansas. Chicago: Scott, Foresman & Co. (1907). Pp. 528 + 93.

This is a revision of the Lowe and Ewing edition (1891). The characteristic features are notes and special vocabulary on the page with the text, and an appendix containing paradigms and a resumé of syntax. The life of Caesar and the military notes are brief but contain all that the student is likely to assimilate. The few pictures are placed in the introduction. There is no attempt to ornament the book. With a page already divided into text, notes, and vocabulary, it would doubtless have been undesirable to add illustrations or clues to the story. This lack has a tendency to make the book look monotonous and uninteresting.

The general vocabulary is limited to necessities. A reference to one use of a word in the text is of little value; but the occasional references to the construction associated with the word are valuable and might well be extended. The author has given